DOCUMENT RESUME

ED 362 233 JC 930 456

AUTHOR	Fersh, Seymour
TITLE	Integrating the Trans-National/Cultural Dimension. Fastback 361.
INSTITUTION	Phi Delta Kappa Educational Foundation, Bloomington, Ind.
REPORT NO	ISBN-0-87367-361-1
PUB DATE	93
NOTE	41p.
AVAILABLE FROM	Phi Delta Kappa, P.O. Box 789, Bloomington, IN 47402-0789 ($1.25; $1 for members).
PUB TYPE	Viewpoints (Opinion/Position Papers, Essays, etc.) (120)
EDRS PRICE	MF01/PC02 Plus Postage.
DESCRIPTORS	*Cultural Awareness; Cultural Education; Cultural Enrichment; *Cultural Pluralism; *Curriculum Development; Educational History; Educational Innovation; *International Education; *Multicultural Education; *Program Implementation; Role of Education

ABSTRACT

Arguing for the integration of trans-national and cultural studies into education at all levels, this pamphlet traces the historical development of trans-national/cultural education and considers the implications and implementation of such education. A prologue first defines the "trans-national/cultural dimension" as a holistic educational environment that helps people transcend culture-conditioned, ethnocentric perceptions and behavior. The next section describes the narrow political/military historical approaches to foreign area studies in the United States that were before 1940; the ethnocentric efforts mirroring the country's global presence that were initiated after World War II; and recent efforts to focus on the ways that cultures are interrelated. This section also highlights the increasing diversity of the nation's population and the importance of appreciating differences among cultures. The third section describes approaches to implementing the trans-national/cultural dimension, including a focus on students and their reaction to material for younger students, on the process of instruction for slightly older students, and on content for older high school or college students. The next section emphasizes the importance of integrating the trans-national/cultural dimension into the educational system to enable students to adapt to the diversity and change of the modern world. The final section presents addresses for 47 institutions providing cultural services and materials and provides citations for 11 related publications. (ECC)

****
* Reproductions supplied by EDRS are the best that can be made *
* from the original document. *
****

FASTBACK

361

ED 362 233

Integrating the Trans-National/Cultural Dimension

Seymour Fersh

"PERMISSION TO REPRODUCE THIS MATERIAL HAS BEEN GRANTED BY

D. Burleson

TO THE EDUCATIONAL RESOURCES INFORMATION CENTER (ERIC)."

U.S. DEPARTMENT OF EDUCATION
Office of Educational Research and Improvement
EDUCATIONAL RESOURCES INFORMATION CENTER (ERIC)

X This document has been reproduced as received from the person or organization originating it.

☐ Minor changes have been made to improve reproduction quality.

• Points of view or opinions stated in this document do not necessarily represent official OERI position or policy.

PHI DELTA KAPPA
EDUCATIONAL FOUNDATION

2

SEYMOUR FERSH

Seymour Fersh is professor of humanities at Brevard Community College in Cocoa, Florida. He received his B.A. and M.A. from the State University of New York at Albany and his Ph.D. from New York University. For more than 35 years, he has been involved in trans-national/cultural education as a teacher, administrator, writer, speaker, and consultant. He began his career as a high school social studies teacher in New Paltz, New York, and has taught at Montclair State College, Rutgers University, and Fairleigh Dickinson University. For 13 years he was education director of the Asia Society, and he served as director of international services for the American Association of Community Colleges.

Fersh's immersion in cultural studies began in 1958 with his first Fulbright assignment in India. Since then, he has served as a consultant on cultural studies with UNESCO, the U.S. Department of Education, and many colleges and school systems.

Fersh's publications include many journal articles and the textbooks: *India and South Asia* (Macmillan, 1971), *The Story of India* (McCormack-Mathers, 1970), *Learning About Peoples and Cultures* (McDougal, Littell, 1989), and *Asia: Teaching About/Learning From* (Teachers College Press, 1978). He also was editor for the high school text series, *Cultural Regions of the World*, published by Macmillan.

Series Editors, Derek L. Burleson and Donovan R. Walling

Integrating the Trans-National/Cultural Dimension

by
Seymour Fersh

Library of Congress Catalog Card Number 93-84646
ISBN 0-87367-361-1
Copyright © 1993 by the Phi Delta Kappa Educational Foundation
Bloomington, Indiana

This fastback is sponsored by the Lewis University/Will County Chapter of Phi Delta Kappa, which made a generous contribution toward publication costs.

The chapter sponsors this fastback in honor of Ronald N. Strahanoski, a charter member of the chapter and Area 5D Coordinator, for his leadership and service to the ideals of Phi Delta Kappa.

Table of Contents

Prologue 7

From Ethnocentric to Transcentric:
Challenges and Responses 9
"Era of Neglect" Reversed 9
Motivation Affects Purpose 10
Era of "I Never Thought, Felt, Appreciated, Realized That" . 11
Awareness Affects Judgment 12
From Melting Pot to Trans-Cultural 13
Diversity Within Unity 14

Implementing the Trans-National/Cultural Dimension 16
The Student/Process/Content Is the Subject 17
Helping the Student Become More Self-Educating 23
Transcending Cultural Conditioning 24

Epilogue 26

Sources and Resources 30

Prologue

No longer will man be able to see himself unrelated to mankind, neither will he be able to see mankind unrelated to life, nor life unrelated to the universe.

– Teilhard de Chardin

We all know, with help from the Chinese proverb, that a long journey begins with a first step. But more important than starting out is carefully determining the direction you wish to travel. This decision is especially crucial for educators, because we decide not only for ourselves but also for those whom we teach. In this fastback we will consider why and how trans-national/cultural education should be an integrated and vital dimension of our schools.

Let's start with terminology. I prefer the terms "trans-national" and "trans-cultural" because, for me, they convey an "above and beyond transcending" to describe a dynamic, holistic relationship among, rather than between, nations and cultures. I combine the terms "national" and "cultural" with a slash (/) – as the Chinese do in Yin/Yang – to visually and conceptually represent the relationship among nations and cultures, including those within a particular nation – specifically our own.

I prefer the term "dimension" because, to me, it represents an educational environment, rather than only an internationalized curriculum. The "trans-national/cultural dimension" includes all studies, programs,

projects, and activities that help one to transcend culture-conditioned, ethnocentric perceptions, perspectives, feelings, and behavior. This dimension should increase not only one's knowledge of self and others but also one's wisdom and affinity with all living beings.

Selecting and defining terms is a good place to start. We are reminded of the admonition from Confucius, who, when asked what he would do first if he became the head of a government, said: "I would see to it that things are called by their right names. For, if things are not called by their right names, then the statements would be misleading; and when the statements are misleading, then nothing can be accomplished."

This Prologue may seem slow in starting, not unlike Ravi Shankar when he tunes his sitar on stage before a concert. Listeners realize later that the "tuning up" is an integral, not separate, part of preparation for the audience as well as the performer. We, too, can benefit from "warming up" together before we settle on and set out in new directions.

Our prologue is past (almost). We move forward by first looking in the rearview mirror to see where our schools are now with respect to a trans-national/cultural dimension and why and how it developed that way. Then we will consider preferences and how they can be implemented. We conclude by identifying sources and resources that can help us.

Challenged and confronted by the certainty that people will live increasingly in a world that is less and less an extension of the past, we now have the opportunity and necessity to be culture-creators as well as culture-inheritors. Perspective, as well as the past, is prologue.

From Ethnocentric to Transcentric: Challenges and Responses

We can now live . . . pluralistically in many worlds and cultures simultaneously. We are no more committed to one culture – to a single ratio among the human senses – any more than to one book or to one language or to one technology. . . . Compartmentalizing of human potential by single cultures will soon be as absurd as specialism in subject or discipline has become.

– Marshall McLuhan

Before World War II the pattern of foreign area studies in American schools was clear. In a course inappropriately titled World History, students were taught that humankind's most significant developments occurred in Europe and, later, in the United States. Invariably, the course was textbook-centered and followed a chronological arrangement. The emphasis was on political history – dates and men, wars and governments. Little attention was given to such considerations as how people lived, what they created, how they viewed themselves and others. It was mainly a study of American origins – from the Tigris-Euphrates Valley westward.

"Era of Neglect" Reversed

A dramatic change in the curriculum began in the late 1940s. During World War II, American troops were stationed worldwide; and

these global assignments continued after the war. It is said that the American flag follows the American dollar; it also can be said that the American curriculum follows the American flag. As the United States became a world political power and extended its global economic investments, our education system was expected to prepare students for a future in which they would be increasingly involved throughout the world – either personally or through their representatives. The keynote addresses at education conferences in the early 1950s warned that "We can no longer afford the luxury of ignoring three-fourths of the world's people" and "We must know the nature of our potential enemies."

Whereas the study of non-European cultures had been peripheral in the curriculum before World War II, attention to them increased greatly in the decades that followed. The end of the "Era of Neglect" was hastened by another development: the communications revolution. The rapid expansion of television reportage of global events began to bring the world into the homes and consciousness of Americans. Children began learning about the world before they learned about their neighborhood. Students came to school with information and questions generated outside the classroom. The teacher's exclusive role as "all-knower," or even as "most-knower," diminished. There is no Teacher's Edition for news broadcasts. In Marshall McLuhan's words, "The world has become the campus."

Motivation Affects Purpose

Because the motivation to study other cultures was at first based on narrowly perceived national interests, the approach was largely ethnocentric. "Crash programs" and "task forces" were created to increase our knowledge of the world's peoples in courses revealingly titled "Non-Western Studies." The curriculum emphasized accumulating facts; instructional materials were essentially handbooks of information with long lists, pronunciation guides, and statistics. Most of these early efforts were the "I never knew that" kind of learning.

The frame of reference remained Eurocentric; the new wine of information was poured into old culture-conditioned bottles. The teaching methods were similar to those in studying American and European history. Most of the texts and teachers during the mid-1950s accommodated themselve to the study of world cultures by increasing the number of pages, but the approach remained basically chronological and ethnocentric.

By the early 1960s, it was becoming clear that "I never knew that" kinds of learning were not helping students to understand their contemporary world, in the sense of developing cultural insights and empathy. Facts, like bricks, are good for building purposes; but by themselves they are not constructive. More important is the context within which events and people are perceived. Barbara Ward says it well: "Problems of judgment and interpretation simply remind us that the bare facts do not always tell us what we ought to know. We need, too, a context within which to understand the facts. Again and again, the framework, not the bare events, determines our reactions."

Era of "I Never Thought, Felt, Appreciated, Realized That"

Increasingly in the past decade, new teaching approaches (based more on anthropology than solely on history) and new materials (print, audiovisual, and computer-assisted) give greater attention to the process as well as the content of studying other cultures. Educators are now more aware that ethnocentric-conditioned studies serve more as censors than as sensors. As the Chinese proverb alerts us: "We see what is behind our eyes." To transcend our cultural conditioning, we must enhance our learning to move beyond knowing to thinking, feeling, appreciating, and realizing.

It is neither possible nor necessary for a person to cease being ethnocentric to some extent. The places, people, and experiences that induct a person into his or her culture always will command a strong loyalty and preference. But an understanding of the ways in which one's per-

spectives are formed can help to provide an essential increment of transcendence and humility.

Awareness Affects Judgment

New approaches to the study of cultures emphasize the dynamic ways in which all parts of a culture are related. Polanyi's observation is cogent: "Take a watch to pieces and examine, however carefully, its separate parts in turn, and you will never come across the principles by which a watch keeps time." Our purpose in studying other cultures is not only to understand and value them – although these are certainly worthwhile goals – but we also can learn more about the processes by which human societies form their attitudes and actions. As Carl Sagan says: "We must work with what tools we have – to understand who we are, how we got that way, and how to transcend our deficiencies. Then we can begin to create a society less apt to bring out the worst in us."

The degree to which we become masters rather than victims of our own behavior will determine our ultimate survival and fulfillment as human beings. By studying other cultures, we simultaneously gain insights into our own culture. Considered in this way, the study of other cultures becomes an integral part of an overall humanistic curriculum. "We" and "they" become related, not separated.

Moreover, an understanding and appreciation of cultural differences can be applied not only to those who inhabit "foreign areas" but also to those living in "foreign times." In our country especially, technology is changing our lives so rapidly that each generation is significantly different from its predecessors. Communication problems between parents and their children arise not only because of age differences but also because of cultural differences. Each generation (and within a generation) increasingly creates characteristics of a new culture, with its own variety of language, dress, music, folkways, and mores.

From Melting Pot to Trans-Cultural

Our understanding of cultural differences among people who live in different countries can help us relate to differences among people within the United States. This is especially crucial in a nation such as ours, where more than 99% of the population are immigrants or descendants of immigrants who came here within the past 400 years. Writing in 1855, Walt Whitman celebrated the United States as "not merely a nation but a teeming nation of nations."

The U.S. Census Bureau uses the nation of origin as its way of identifying a person's ethnic heritage. The most recent statistics show that out of a total U.S. population of about 250 million, those who claim German ancestry number about 58 million, followed by the Irish at 38 million, English at 32 million, and African-Americans at 23 million. Groups with between 10 million and 13 million each are the French, Italian, Mexican, and Scottish. Those who identify themselves as Native Americans number 1.4 million, and the Hispanic group (mainly from Mexico, the Caribbean area, and Central America) numbers about 18 million.

With the revision of immigration laws in 1965, immigration quotas to the United States no longer are based on national origin. This revision, plus the effects of U.S. military deployment in Korea and Vietnam, has greatly increased immigration from Asia. Specifically, the current Asian-American population represents about 1.5% of the U.S. population, double its 1970 percentage. Since 1965, about 75% of U.S. immigration has come from Asia and Latin America. By contrast, from 1900 to 1965, about 75% of immigrants were from Europe.

The foreign-born U.S. population is now about 8%, up from 6.2% in 1980 and 4.7% in 1970. Mexico is the source of about one-fifth this percentage, with from 2% to 4% each coming from Canada, China, Cuba, Germany, Italy, Korea, the Philippines, the United Kingdom, and Vietnam. The number of foreign-born residents in California nearly doubled in the past decade to 6.5 million, or about a fifth of the state's total population. Other states with large foreign-born popu-

lations are New York with 2.8 million, or about 16%, and Florida with 1.7 million, or about 13%.

Diversity Within Unity

When our first public schools were established in the 1830s, their major goal was to mold students in ways that would help unify the nation. Educators were expected to impose this Americanization process, specifically designed for a nation of immigrants, to create a "melting pot" where many ethnic ingredients would be blended to produce one nationality. From the start, English as the language and Western Europe as a culture region were the basic stock; minority ethnic groups added seasoning but were to be absorbed. By the end of the 19th century, says historian John Hope Franklin, "America's standards of ethnicity accepted Anglo-Saxons as the norm, placed other whites on what may be called 'ethnic probation,' and excluded from serious consideration the Negroes, Japanese, and Chinese." Now U.S. schools increasingly are developing a multicultural curriculum, which combines the generalized ideals and goals of an American culture with a recognition of and respect for differences in racial, religious, and ethnic heritage.

The Voting Rights Act of 1965 and the Bilingual Education Act of 1968 affirm that being culturally different is not the same as being culturally deficient. Further recognition of our nation's cultural diversity is the Ethnic Heritage Act, which authorizes school projects concerned especially with curriculum changes in ethnic studies. This act became the first official recognition of ethnic studies by the federal government, when, in 1972, it appropriated $2.5 million to encourage "ethnic heritage education," including the study of other cultures as well as one's own.

Leadership also has come from individual states. In California, for instance, the state legislature adopted a resolution in 1960 that required the state department of education to prepare and enforce guidelines ensuring that textbooks used in California schools would

affirmatively reflect the pluralistic nature of American life. By 1975 at least 20 states had legislation favoring multicultural, bilingual, and/or ethnic studies programs for elementary and secondary school programs. And at least seven states require that multicultural studies be included for teacher certification. Other significant changes include an increased emphasis on teaching about cultural regions of the world, the accompanying change in attitudes toward cultural groups within the United States, and the improved self-image that cultural minorities are experiencing.

When we begin to comprehend and appreciate differences among global cultures, we are also more likely to consider positively the cultural variations within our own country. For example, if we continue to perceive some Islamic, African, and Asian cultures as backward and primitive, we are more likely to transfer this image to immigrants from those areas.

One of our problems regarding ethnic variations in the United States has been perceiving them as a "problem." We have failed to appreciate and value the enrichment and stimulation that such cultural differences have contributed to the larger American culture. Some of these contributing groups have been described as being "culturally disadvantaged." When differences are welcomed rather than deplored, the reality of American life can be viewed more positively. Diversity within unity is possible in the same way that family and religious affiliations have been retained within larger communities of interest and identification.

Implementing the Trans-National/Cultural Dimension

The principal goal of education is to create persons who are capable of doing new things, not simply repeating what other generations have done – people who are creative, inventive, and discoverers.

– Jean Piaget

We have reviewed the past and present school curriculum. Now let us consider the implications and implementations of the trans-national/cultural dimension. I suggest "adstructuring" rather than restructuring. Using the prefix *ad* reflects the Hindu way of thinking, which encourages one to *add* perspectives without displacing earlier ones. Similarly, we can consider using *and* rather than *but* when an additional suggestion or observation does not contradict an earlier one.

Over the years, we generally did the best we could, given our understanding of the times. In judging past actions, we should be alert to "chronocentricism," which uses one's own time as the standard, and be careful to avoid what Daniel Boorstin calls "the arrogance of modernity."

The tendency in the American curriculum has been to place more emphasis on content than on the process by which students learn. We still talk of students "taking" certain subjects, "passing" certain subjects, and "majoring in" certain subjects. The curriculum still is divided basically into subject matter units. Even if this organizational plan

is retained, we can add a process approach to learning about and from other cultures. If the medium is the message, the process can be the subject.

By learning a general process for the study of a particular culture, the student can internalize the method and use it, as the anthropologist does, for understanding other cultures, foreign and domestic. Such a process should help the learner to develop empathy and a sense of humility. Although students may be introduced to other value systems, this does not mean that that their own cultural values will be minimized. Rather, it likely will result in additional and different perspectives, not only of others but also of oneself.

The essence of cultural studies is respect for and appreciation of differences. If this is missing, we will have succeeded only in turning "windows on the world" into magic mirrors that tell us that we, among all cultures, are the "fairest of them all." This ethnocentric approach to other peoples not only will be a disservice to them, it also will deprive us of the essential ingredient for self-improvement – the ability to see ourselves as others do. The special contribution of cultural studies will reveal itself by an increased knowledge and understanding of other peoples and cultures and by a complementary set of personal attributes. Students will not only know, they will think, feel, and appreciate. No other part of the curriculum has greater potential to help students become more fully human.

The Student/Process/Content Is the Subject

Traditionally, the function of schools was to pass along from teacher to student the accumulated wisdom of a particular, shared culture. Teachers were masters of a body of knowledge, and their role was to impart that knowledge to others who could benefit from such a reservoir of valuable know-what and know-how. This kind of schooling still is appropriate in tradition-directed cultures, where the elders know best what information and skills are needed for survival and fulfillment.

When a society is in a period of rapid change, it is not likely that traditional kinds of schooling will continue to be appropriate. We live in such times. Unprecedented changes are occurring all over the world and to the world overall. Moreover, the nature of change itself is changing; there is more of it, and it is occurring at an accelerating rate. In this kind of world, students will need to know more and learn new kinds of content. But an additional kind of learning will become increasingly important – the capacity to learn from the world. Students will need to be engaged in those processes that help them develop skills, understandings, attitudes, perceptions, and appreciations that give them the ability and confidence to shape as well as share, to create as well as adapt to changing conditions.

When implementing the trans-national/cultural dimension, it is helpful to think of the curriculum as a continuum along which students pass through a series of experiences. At the elementary school level, the major emphasis would be on "the student is the subject." Content would be organized mainly to achieve perceptual and behavioral changes in students.

Starting in junior high school and continuing through grades nine and ten, the major purpose of trans-national/cultural studies would be to help students understand and appreciate the dynamic, integral relationships within a cultural and global context. This kind of learning builds on earlier school experiences and extends the students' comprehension and empathy to a more sophisticated series of concepts. Students are learning particular content, but with the additional, significant purpose of "the process is the subject."

Beginning in grades 11 and 12 and continuing through postsecondary education, "the content is the subject" becomes the central focus for instruction. At these levels, students should be more self-educating and capable of synthesizing content in a more holistic way.

This division of the curriculum continuum into three parts – student, process, and content – is artificial but is used here for emphasis. In practice, all cultural studies at any level will include ele-

ments of content; but what is selected will depend on a teacher's purposes. When the student and process are the subjects, a teacher uses cultural studies to foster learning that transcends the particular content being studied. It is as if cultural studies were parables from which students learn lessons beyond the subject matter itself. Students always will learn some content, but the purposes will transcend the specific facts.

Teachers at all levels using this approach need to be aware of the total continuum so that they can make appropriate adjustments in their own classes. For example, if a student has failed to develop, or has never been exposed to, the kinds of learning that should occur when "the student is the subject," then teachers at a higher level should incorporate these purposes into methods they are using. Likewise in planning cultural studies, upper-secondary school teachers need to be concerned that their students in content-centered courses have passed through "the student is the subject" and "the process is the subject" stages.

This approach to how cultural studies can be presented throughout the curriculum does not, of course, minimize the importance of content. It suggests that there be additional ways in how content is used, depending on educational purposes. This enhanced purpose will be reflected in other instructional decisions: how units are organized, what kinds of materials and activities are used, and what types of evaluation will be used to assess outcomes beyond simple recall of information.

The Student Is the Subject

Following are two examples of implementing "the student is the subject" approach at the elementary school level.

In the first example, consider what pupils can learn from the Japanese language. They will find that it differs from English in many ways in addition to not using an alphabet. Sentences are usually written in vertical columns from right to left. And Japanese books open

from what we would call the "back." Japanese also differs from English in word order. In English, the usual word order is subject, verb, object, while in Japanese it is subject, object, verb. Thus the English sentence, "I like books," becomes in Japanese, "I books like."

Through exposure to such content, the students learn many contrasting aspects of the Japanese language. And if this were the only objective, the teacher would ask questions to determine whether students understood the content. The typical student response might be, "I never knew that." But much more can be learned from this lesson on the Japanese language.

After introducing the content, the teacher might ask students how they feel about differences in word order. Is there necessarily one "correct" word order, or does word order depend on one's cultural point of reference? If we say that the first page of a Japanese book is at the back, then, certainly, the Japanese can say the same about an English book.

An introduction to the Chinese language can serve a similar purpose when we learn that it uses no plurals or verb tenses. In Chinese, "two boy" clearly indicates a plural; and "yesterday" clearly indicates that an action took place in the past without the need to make the verb past tense.

Such examples likely will evoke from the student a response of, "I never thought of that," "I never appreciated that," or "I never realized that." In the process, students will recognize that one's own culture is "a culture" rather than "the culture," and that language usage must be understood within a framework of cultural variety.

Another example is an elementary school unit in which students learn about the kinds of clothing worn in different countries. For instance, in learning about the Indian sari, students will come to know that it has a standard length, does not have zippers that can break or buttons that can be lost, can stay in fashion for a lifetime or more, is so flexible and versatile that it can be shortened for work in the fields and lengthened for modesty in social and religious occasions,

and is functional and comfortable throughout all parts of India with its varied climate. In so many ways, the sari reveals and represents essential facts of Indian life and culture.

On one level, students would learn that women in India wear a sari; and they could describe or draw what a sari looks like. And when extended to an additional level, following discussion and contrasting the sari with American clothing and styles, students experience an "I never thought of that" kind of awareness. It is these kinds of lessons that are essential if student are to respect and appreciate cultural diversity.

The Process Is the Subject

By the time students reach the seventh to tenth grades, the emphasis can shift from "the student is the subject" to "the process is the subject." An example of this is found in my textbook, *The Story of India*, in which I reverse the usual arrangement of content. Instead of starting with the history and geography of India, the text begins with the description of a Hindu wedding in rural India, which, in appearance, is very much like an American ceremony: vows by the bride and groom, blessings by the priest, and gifts from family and friends. Mention is made that the wedding takes place in the home of the bride's family. Soon after, students learn that the bride and groom have not seen each other before the ceremony; theirs was an "arranged marriage."

American students' reactions are predictable. Almost all of them show surprise, shock, and disapproval, because the many similarities in the wedding ceremony did not reflect the significant difference that the marriage had been arranged. From the teacher's viewpoint, the negative responses are anticipated and not unwelcome. They provide a beginning point for students to examine their assumptions. This happens when they learn how in rural India brides often, but not exclusively, marry into "joint families" that provide survival and continuity for family members and the village itself.

My intent with this kind of introduction to India is to have the students relate to its peoples and culture through a human event with which they can identify. And using the Hindu wedding was chosen for another important reason: to introduce quickly a major cultural difference so that American students would realize that people in other cultures behave in different ways that are valid for their culture.

By helping students understand how cultures function, we also help prepare them to initiate and adjust to changing conditions. This kind of education is especially needed for American students, who live in a time and place when they must become more self-directing. The experience of reconsidering one's assumptions can help modify preconceptions in new situations.

"The process is the subject" approach generally is best taught by examining related parts of one culture or a culture region. For example, the teacher might organize content by dividing the world into culture regions, such as East Asia, Southeast Asia, Sub-Saharan Africa, Latin America, and so on. This approach combines history, political science, geography, economics, and anthropology. It offers a more comprehensive perspective than does a historical-chronological approach.

The Content Is the Subject

In the upper grades of senior high school and college, the focus of cultural studies shifts to "the content is the subject." The students by then should be sufficiently aware of their ethnocentrism and of the need to perceive human behavior within a cultural context. Their learning experiences with selected foreign languages and customs, for example, should lessen their prejudgments and prejudices about other peoples and cultures. The students then should be able to move ahead more quickly with new content and a minimum of trans-cultural explanations.

I am not including examples of "the content is the subject" because it is the teaching approach with which all of us are most familiar.

And, of course, content always is present to some degree in whatever we teach; the student, process, and content are part of the subject in the continuum of the curriculum. There is a place and purpose for each. Teachers should be alert to where learners are in their personal trans-cultural development. For example, even when "the content is the subject," it may be necessary for the teacher to include attention to the student and process as subject, when it becomes apparent that the content is being perceived ethnocentrically.

Helping the Student Become More Self-Educating

When the student/process/content is the subject, learning will include the cognitive skills (identified by Benjamin Bloom): knowledge, comprehension, application, analysis, synthesis, and evaluation. Equally, and more crucially, the learning will include the affective domain, which has to do with preferences, interests, appreciations, and values.

There must be a combination of content testing plus evaluation activities that encourage students' affective responses to their cultural studies. One way is to have students keep a journal in which they reflect on and respond to their cultural studies using the following categories:

1. "I never knew that." Responses are essentially factual and informational.
2. "I never thought of that." Responses reveal an additional way of perceiving; here the response may include elements of "I never knew that" and also contain higher-level thinking as a result of reflection.
3. "I never felt that." Responses are more affective, eliciting more of an emotional response than a cognitive one.
4. "I never appreciated that." Responses reflect a sense of recognition that one's own life can be enriched by what others have created, or that something already known can be valued from an additional perspective.

5. "I never realized that." Responses indicate an awareness of overall patterns and dynamic ways in which cultural behavior is holistic.

Another evaluation assignment is to have students process the content they have learned from their cultural studies using the following categories:

1. Understanding basic knowledge
2. Perceiving relationships
3. Making comparisons
4. Applying what has been learned
5. Synthesizing overall reflections

Transcending Cultural Conditioning

How we respond to the statement, "I never thought of that," is itself an indicator of the degree to which we have transcended our cultural conditioning. If we believe that people increasingly will need to be self-educating and culture-creating, then we can convert "culture shock" into cultural encounters where one benefits from the stimulation that comes from additional perspectives. It is the kind of education that Yu-kung Chu calls "interior orientation," in which personal inner resources are developed and strengthened by recognizing that "it is not the environment that educates the child; it is the inner reactions of the child to the environment."

It is also the kind of education which Daniel Boorstin calls "a playful spirit, an exploring spirit . . . of being willing to go and look for something you don't know of. It's the search for the unknown . . . that means the testing of things, seeing what is possible." It is the zest that Margaret Mead speaks of as "the greed for new experiences."

The words *human*, *humility*, and *humor* are close together in the dictionary. They also need to be closer in life. We must recognize the seriousness of humor as a learning style for becoming transcen-

dent. The special contribution of humility ("freedom from pride and arrogance") should receive more recognition in schools, where the student and the process, as well as the content, are the subjects.

We can benefit from the lesson described by Aldous Huxley after his first trip around the world: "So the journey is over and I am back again, richer by much experience and poorer by many exploded convictions, many perished certainties. For convictions and certainties are too often the concomitance of ignorance."

Epilogue

I live on Earth at present, and I don't know what I am. I know that I am not a category. I am not a thing – a noun. I seem to be a verb, an evolutionary process – an integral function of the universe.

– R. Buckminster Fuller

We human beings surpass all other living species in our ability to learn from our ancestors and from each other. We also are the only species capable of self-fulfilling prophecy; consequently, what we believe about ourselves is crucial. Unlike heavenly bodies, which go their own ways regardless of our theories about them, we are highly influenced by theories about ourselves.

Until recently, what we believed about ourselves was largely a matter of personal choice. "Know thyself" has been urged upon us for more than 2,000 years, mainly on a take-it-or-leave-it basis. Presumably, individuals who lived reflective lives gained personally. Those who did not were losers, but their loss did not threaten others. Times have changed in this century. Astronauts' observations of the Earth from the moon have helped confirm visually what technology and ecology have been demonstrating: We now live in an interdependent global village.

Until recently, the process of education was mainly one whereby learners were enjoined to follow the traditional ways of their elders – parents, professors, priests, patriarches, and political leaders. This

system worked well as long as two conditions existed: 1) there were few modifications in ideas and livelihood within a society, and 2) people continued to live in the same place within the same group. Now different conditions prevail. Few if any places are free from rapid and intrusive changes, and fewer people stay put. Even if we do not move, we are likely to be reincarnated as immigrants within our lifetime in our transformed local community and culture.

Cultural studies can help us transcend our cultural conditioning by enabling us to encounter contrasting perspectives. In the process, each mind is reminded that its viewpoints are mainly cultural, rather than natural. Besides gaining knowledge of others, we also gain more insight into what has become our "second nature." Interestingly, people from other countries who become U.S. citizens must pass successfully through a process we call "naturalization." In a sense, cultural studies can be a kind of cultural psychoanalysis where unconscious group mores and folkways are made conscious.

Our contemporary era has been characterized as a period of crisis. This may alarm us but should not discourage us if we recognize that the word "crisis" comes from the Greek *krino*, meaning a judge, and that its dictionary meaning refers to a time when decisions must be made and wise judgment used. "Crisis and deadlocks, when they occur," said Jawaharlal Nehru, "have this advantage, that they force us to think." The Chinese, too, have emphasized the complementary aspects of "crisis," representing the word in their language by combining the characters for *danger* and *opportunity*.

Our responses to contemporary crises will be determined largely by how we perceive them. Before we can do what needs to be done, we must improve our vision – in the historical sense of understanding more fully our human history and in the psychological sense of affirming and activating our human potential. Psychiatrist Leon Eisenberg says: "Pessimism about humans serves to maintain the status quo. . . . Men and women must believe that humankind can become fully human in order for our species to attain its humanity. A soberly

optimistic view of human potential (based on recognition of our attainments, but tempered by knowledge of our frailties) is a precondition for social action to make actual what is possible." Rene Dubois says it this way: "In human affairs, the logical future, determined by past and present conditions, is less important than the willed future, which is largely brought about by deliberate choices – made by the human free will. . . . Trend is not destiny."

Anyone whose life is restricted only to knowledge of his or her country or culture does not share in the legacy of humankind. For Americans, this lack of knowledge may be more than personal; it may be a loss for people in all parts of the world, because we involve ourselves so much in the lives of others through our government and commerce. American achievements and ideals have enriched the world. We have done much of which to be proud. So have others. Now our wisdom and actions must include an increased awareness of how we affect others and are affected in turn. A better understanding and recognition of the interrelatedness of the human family is now essential.

The progress of humanity can move on a continuum in opposite – but not opposing – directions, toward a self-culture of more individualized choices and toward a global society in which all of us serve, share, and benefit. There is under way, said Teilhard de Chardin, a "planetization of mankind which will make us more completely personalized and human."

This humanness can include the kind of selfishness envisioned by the Dalai Lama of Tibet, who appeals to us to be "wise selfish," not "foolish selfish"; that is, it is in our own interest to have consideration for others. Good tidings also come from Marshall McLuhan: "Someday all of us will spend our lives in our own school, the world, and education – in the sense of learning to love, to grow, to change – can become not the woeful preparation for some job that makes us less than we could be but the very essence, the joyful whole of existence itself."

The realization before us now is that the trans-national/cultural dimension must be integrated in our schools. Without it, what we call "education" is incomplete and insufficient for our contemporary and future needs. Moreover, the discovery of "other" is also the discovery of "self"; without the combination, training is possible, but not education. We now have the opportunity and necessity of becoming our own teachers in a world where we will continue the lifelong process of self-educating. Through involvement and purposeful study, we can develop those desirable qualities of empathy, self-development, humility, gratitude, puzzlement, and an overall sense of what it is to be human.

Cultural studies must become part of a general education, which must be increasingly concerned with the affective as well as the cognitive. Content-centered learning has relied heavily on accuracy and literalness; it increases knowledge of many things but not often at the feeling level, the level that excites one and makes one care. Learning should not, of course, minimize cognitive understanding; but it can and should communicate on levels other than the strictly intellectual.

In its largest and most significant sense, the trans-national/cultural dimension should help us relate to others and to ourselves: how and why we are alike, how and why we are different, how we became the way we are, and what we can become. More than ever, the proper study of humankind is humans. What Comenius, more than 300 years ago, implored us to do has now become imperative and welcome:

> We are all citizens of one world, we are all of one blood. To hate a man because he was born in another country, because he speaks a different language, or because he takes a different view on this subject or that, is a great folly. Desist, I implore you, for we are all equally human. . . . Let us have but one end in view, the welfare of humanity.

Sources and Resources

A man after fourteen years of hard asceticism in a lonely forest obtained at last the power of walking over the waters. Overjoyed at this acquisition, he went to his guru and told him of his grand feat. At this the master replied: "My poor boy, what thou hast accomplished after fourteen years' arduous labor, ordinary men do the same by paying a penny to the boatman.

– Shri Ramakrishna

This section includes sources (institutions and organizations) and resources (specific materials) useful for implementing the transnational/cultural dimension. The number, quality, and diversity of these sources and resources are increasing and are accessible at relatively reasonable costs. The task now is one of selectivity: how to become informed about them and choose them to achieve our educational purposes.

Basic Sources

The basic sources listed here not only provide services and materials but also are a means of keeping informed about other sources and resources. Most of them provide memberships and/or maintain mailing lists.

American Forum for Global Education
45 John Street, Suite 908
New York, NY 10038

The Forum is a nonprofit organization that provides comprehensive services, including directories, newsletters, and other publications. It also conducts an annual conference concerned with global education. Its *Global Yellow Pages* is a valuable directory of sources. The Forum also maintains the National Clearinghouse for Development Education.

National Council for Social Studies
3501 Newark Street, N.W.
Washington, DC 20016

NCSS is the professional association of social studies teachers and teacher educators. It publishes monographs and yearbooks, plus a monthly journal, *Social Education*, with articles on teaching methods and subject matter as well as reviews of and advertisements for social studies materials. The annual NCSS national conference features hundreds of sessions, and exhibitors display their latest products. It also helps to sponsor similar regional and state conferences.

ERIC Clearinghouse for Social Studies/
Social Science Education
Social Studies Development Center
Indiana University
2805 East 10th Street, Suite 120
Bloomington, IN 47408-2698

ERIC/CHESS is one of 16 clearinghouses of the Educational Resources Information Center (ERIC), supported by the U.S. Department of Education. ERIC provides access to English-language resources, including databases, journal abstracts, microfiche, computer searches, online access document reproductions, and other materials. ERIC/CHESS focuses specifically on all levels of social

studies and social science disciplines, including applications of theory and research, as well as content and curriculum materials. For more information about the ERIC system in general, write to: Educational Resources Information Center, Office of Educational Research and Improvement, U.S. Department of Education, Washington, DC 20208-5720.

Social Science Education Consortium
855 Broadway
Boulder, CO 80302

SSEC is a nonprofit corporation founded in 1963 "to improve social studies instruction at all levels." It provides such publications as *Global Issues: Activities and Resources*, country-focused books, and the annually updated *Data Book of Social Studies Materials and Resources*, which analyzes current textbooks, curriculum guides, and teaching materials. SSEC also conducts workshops and offers consultant services to educators and school districts.

Intercultural Press
P.O. Box 768
Yarmouth, ME 04096

Intercultural Press specializes in the development and publication of intercultural materials, including training manuals, texts, fiction and nonfiction works, audiovisuals with guidebooks, and teacher training manuals.

Social Studies School Service
10200 Jefferson Blvd.
P.O. Box 802
Culver City, CA 90232-0802

SSSS is a mail-order distributor that represents a large and diverse number of producers of educational materials. Its service catalog, free on request, identifies such items as books, charts, posters, photo aids,

filmstrips, computer software, video cassettes, simulation games, atlases, maps, and globes.

R.R. Bowker Company
121 Chanlon Road
New Providence, NJ 07974

Bowker publishes the most comprehensive and authoritative references to all kinds of media materials and sources. Its *Complete Video Directory* identifies more than 75,000 videos, and its *On Cassette* has annotated listings for more than 44,500 audiocassettes. Bowker's *Educational Film-Video Locator* indexes some 52,000 videos and films available from 46 consortia media centers and gives contact information and lending terms. Bowker also publishes *International Literary Market Place*, which profiles more than 13,000 book-related companies and organizations in 160 countries.

Supplemental Sources

Many other organizations and institutions provide useful information, materials, and services. They are listed below in three categories. Most maintain mailing lists; many offer memberships.

Cultural Studies and Curriculum Materials

African-American Institute
833 United Nations Plaza
New York, NY 10017

Asia Society
725 Park Avenue
New York, NY 10017

Center for Teaching International Relations
CITR Publications
University of Denver
2201 Gaylord
Denver, CO 80208

Communications Skill Builders
3830 E. Bellevue, P.O. Box 42050-MC
Tucson, AZ 85733

Council on International and Public Affairs
777 United Nations Plaza
New York, NY 10017

Diversity Bookstore
13751 Lake City Way N.E., Suite 106
Seattle, WA 98125-3615

Films/Videos for the Humanities and Sciences
P.O. Box 2053
Princeton, NJ 08543

Foreign Policy Association
729 Seventh Avenue
New York, NY 10019

Independent Broadcasting Associates
111 King Street
Littleton, MA 01460

Interact
P.O. Box 997
Lakeside, CA 92040

Japanese American Curriculum Project
234 Main Street, P.O. Box 1587
San Mateo, CA 94401-1587

National Committee on United States-China Relations
777 United Nations Plaza
New York, NY 10017

National Geographic Society
P.O. Box 2806
Washington, DC 20013

Population Reference Bureau
777 14th Street, N.W.
Washington, DC 20005

Projected Learning Programs
P.O. Box 3008
Paradise, CA 95967

Stanford Program on International and Cross-Cultural Education
Littlefield Center, Room 14
300 Lasuen Street
Stanford University
Stanford, CA 94305-5013

World Bank Development Education Program
1818 H Street, N.W.
Washington, DC 20433

Professional Organizations, Institutions, Foundations, and Government Agencies

Alliance for Education in Global and International Studies
4 Stratton Place
Portland, ME 04101

American Association for Colleges of Teacher Education
One Dupont Circle, Suite 610
Washington, DC 20036

American Council on Teaching of Foreign Languages
6 Executive Plaza, P.O. box 1077
Yonkers, NY 10701

Association for Supervision and Curriculum Development
1250 N. Pitt Street
Alexandria, VA 22314

Society for International Education, Training, and Research
733 15th Street, N.W., Suite 900
Washington, DC 20005

National Center for Research on Cultural Diversity and Second Language Learning
399 Kerr Hall
University of California-Santa Cruz
Santa Cruz, CA 95064

National Education Association
Office of International Relations
1201 16th Street, N.W.
Washington, DC 20036

Pax World Service
1111 16th Street, N.W., Suite 120
Washington, DC 20077-6459

Stanley Foundation
216 Sycamore Street, Suite 500
Muscatine, IA 52761

U.S. Department of Education
Center for International Education
7th and D Streets, ROB #3, S.W.
Washington, DC 20202-5332

United States Information Agency
301 Fourth Street, S.W.
Washington, DC 20547

United States Institute of Peace
1550 M Street, N.W., Suite 700
Washington, DC 20005

World Learning, Inc. (formerly U.S. Experiment in International Living)
2 Kipling Road, P.O. Box 676
Brattleboro, VT 05302

Organizations Concerned with International Exchanges

Academy for Educational Development
1255 23rd Street, N.W.
Washington, DC 20037

AFS International/Intercultural Programs
313 East 43rd Street
New York, NY 10017

Association for International Practical Training
10400 Little Patuxent Parkway, Suite 250
Columbia, MD 21044-3150

Council for International Exchange of Scholars
3007 Tilden Street, N.W., Suite 5M
Washington, DC 20008-3097

Council on International Educational Exchange
205 E. 42nd Street
New York, NY 10017

Institute of International Education
809 United Nations Plaza
New York, NY 10017

NAFSA: Association of International Educators
1875 Connecticut Avenue, N.W.
Washington, DC 20009-5728

Partners of the Americas
1424 K Street, N.W.
Washington, DC 20005

Sister Cities International
120 South Payne Street
Alexandria, VA 22314

Youth for Understanding
3501 Newark Street, N.W.
Washington, DC 20016

Basic Resources

A comprehensive basic reference is *Guide to International Education in the U.S.*, edited by David S. Hoopes and Kathleen R. Hoopes (Gale Research, 835 Penobscot Building, Detroit, MI 48226). The *Guide* contains nearly 3,800 annotated listings on programs and resources for area studies, educational exchange, foreign language instruction, foreign students, international education, and travel abroad. Sources cited range from elementary school through postgraduate studies.

Two series of publications are especially recommended: *Culturgrams*, published by the Center for International Studies (Brigham Young University, Provo, UT 84602); it also publishes creative and substantive transcultural publications written by V. Lynn Tyler. *Background Notes* is prepared by the U.S. State Department and available from the Superintendent of Documents (U.S. Government Printing Office, Washington, DC 20402). Also available from this source is a catalogue that lists many excellent publications, such as the *Country Studies* series, the *Pocket Guides* to selected countries, and the *World Factbook*.

Other helpful publications are *Teaching Culture: Strategies for Intercultural Communication*, by H. Ned Seelye (National Textbook Co., P.O. Box 554, Skokie, IL 60076); *Courier* magazine, published by UNESCO (UNIPUB, 4611-F Assembly Drive, Lanham, MD 20706); *ETC: A Review of General Semantics* (P.O. Box 728, Concord, CA 94522); the *International Educator*, a newspaper concerned

with more than 750 English-speaking schools worldwide (P.O. Box 103, West Bridgewater, MA 12379); *Transitions Abroad* magazine, concerned with living, learning, employment, and educational travel abroad (18 Hulst Road, P.O. Box 344, Amherst, MA 01004); and *World Eagle*, a monthly publication containing up-to-date maps, facts, and charts (64 Washburn Avenue, Wellesley, MA 02181). See also the 48-page monograph, *Integrating the International/Intercultural Dimension in the Community College* by Maxwell C. King and Seymour Fersh (Association of Community College Trustees, 1740 N St., N.W., Washington, DC 20036).

39

PDK Fastback Series Titles

194. Teaching and the Art of Questioning
197. Effective Programs for the Marginal High School Student
201. Master Teachers
203. Pros and Cons of Merit Pay
205. The Case for the All-Day Kindergarten
206. Philosophy for Children: An Approach to Critical Thinking
207. Television and Children
208. Using Television in the Curriculum
209. Writing to Learn Across the Curriculum
210. Education Vouchers
213. The School's Role in Educating Severely Handicapped Students
214. Teacher Career Stages: Implications for Staff Development
215. Education in Healthy Lifestyles: Curriculum Implications
217. Adolescent Alcohol Abuse
218. Homework—And Why
219. America's Changing Families: A Guide for Educators
220. Teaching Mildly Retarded Children in the Regular Classroom
221. Changing Behavior: A Practical Guide for Teachers and Parents
224. Teaching About Religion in the Public Schools
225. Promoting Voluntary Reading in School and Home
226. How to Start a School/Business Partnership
228. Planning for Study Abroad
230. Improving Home-School Communications
231. Community Service Projects: Citizenship in Action
232. Outdoor Education: Beyond the Classroom Walls
233. What Educators Should Know About Copyright
234. Teenage Suicide: What Can the Schools Do?
235. Legal Basics for Teachers
236. A Model for Teaching Thinking Skills: The Inclusion Process
237. The Induction of New Teachers
239. Recruiting Superior Teachers: The Interview Process
240. Teaching and Teacher Education: Implementing Reform
241. Learning Through Laughter: Humor in the Classroom
242. High School Dropouts: Causes, Consequences, and Cure
243. Community Education: Processes and Programs
244. Teaching the Process of Thinking, K-12
245. Dealing with Abnormal Behavior in the Classroom
246. Teaching Science as Inquiry
247. Mentor Teachers: The California Model
248. Using Microcomputers in School Administration
249. Missing and Abducted Children: The School's Role in Prevention
250. A Model for Effective School Discipline
251. Teaching Reading in the Secondary School
252. Educational Reform: The Forgotten Half
253. Voluntary Religious Activities in Public Schools: Policy Guidelines
254. Teaching Writing with the Microcomputer
255. How Should Teachers Be Educated? An Assessment of Three Reform Reports
256. A Model for Teaching Writing: Process and Product
257. Preschool Programs for Handicapped Children
258. Serving Adolescents' Reading Interests Through Young Adult Literature
259. The Year-Round School: Where Learning Never Stops
260. Using Educational Research in the Classroom
261. Microcomputers and the Classroom Teacher
262. Writing for Professional Publication
263. Adopt a School—Adopt a Business
264. Teenage Parenthood: The School's Response
265. AIDS Education: Curriculum and Health Policy
266. Dialogue Journals: Writing as Conversation
267. Preparing Teachers for Urban Schools
268. Education: By Invitation Only
269. Mission Possible: Innovations in the Bronx Schools
270. A Primer on Music for Non-Musician Educators
271. Extraordinary Educators: Lessons in Leadership
272. Religion and the Schools: Significant Court Decisions in the 1980s
273. The High-Performing Educational Manager
274. Student Press and the *Hazelwood* Decision
275. Improving the Textbook Selection Process
276. Effective Schools Research: Practice and Promise
277. Improving Teaching Through Coaching
278. How Children Learn a Second Language
279. Eliminating Procrastination Without Putting It Off
280. Early Childhood Education: What Research Tells Us
281. Personalizing Staff Development: The Career Lattice Model
282. The Elementary School Publishing Center
283. The Case for Public Schools of Choice
284. Concurrent Enrollment Programs: College Credit for High School Students
285. Educators' Consumer Guide to Private Tutoring Services
286. Peer Supervision: A Way of Professionalizing Teaching

(Continued on inside back cover)

Fastback Titles *(Continued from back cover)*

287. Differentiated Career Opportunities for Teachers
288. Controversial Issues in Schools: Dealing with the Inevitable
289. Interactive Television: Progress and Potential
290. Recruiting Minorities into Teaching
291. Preparing Students for Taking Tests
292. Creating a Learning Climate for the Early Childhood Years
293. Career Beginnings: Helping Disadvantaged Youth Achieve Their Potential
294. Interactive Videodisc and the Teaching-Learning Process
295. Using Microcomputers with Gifted Students
296. Using Microcomputers for Teaching Reading in the Middle School
297. Using Microcomputers for Teaching Science
298. Student Privacy in the Classroom
299. Cooperative Learning
300. The Case for School-Based Health Clinics
301. Whole Brain Education
302. Public Schools as Public Forums: Use of Schools by Non-School Publics
303. Developing Children's Creative Thinking Through the Arts
304. Meeting the Needs of Transient Students
305. Student Obesity: What Can the Schools Do?
306. Dealing with Death: A Strategy for Tragedy
307. Whole Language = Whole Learning
308. Effective Programs for At-Risk Adolescents
309. A Decalogue for Teaching Mathematics
310. Successful Strategies for Marketing School Levies
311. Preparing Better Teacher-Made Tests: A Practical Guide
312. Planning and Conducting Better School Ceremonies
313. Educating Homeless Children: Issues and Answers
314. Strategies for Developing Children's Listening Skills
315. Strategies for Involving Parents in Their Children's Education
316. Using Electronic Mail in an Educational Setting
317. Students and the Law
318. Community Colleges in the 1990s
319. Developing an Effective Teacher Mentor Program
320. Raising Career Aspirations of Hispanic Girls
321. Street Gangs and the Schools: A Blueprint for Intervention
322. Restructuring Through School Redesign
323. Restructuring an Urban High School
324. Initiating Restructuring at the School Site
325. Restructuring Teacher Education
326. Restructuring Education Through Technology
327. Restructuring Personnel Selection: The Assessment Center Method
328. Restructuring Beginning Reading with the Reading Recovery Approach
329. Restructuring Early Childhood Education
330. Achieving Adult Literacy
331. Improving Instruction in Middle Schools
332. Developing Effective Drug Education Programs
333. How to Start a Student Mentor Program
334. Adult Education: The Way to Lifelong Learning
335. Using Telecommunications in Middle School Reading
336. School-University Collaboration
337. Teachers for Tomorrow: The Pennsylvania Governor's School for Teaching
338. Japanese and U.S. Education Compared
339. Hypermedia: The Integrated Learning Environment
340. Mainstreaming Language Minority Children in Reading and Writing
341. The Portfolio Approach to Assessment
342. Teaching for Multiple Intelligences
343. Asking the Right Question: The Essence of Teaching
344. Discipline Strategies for Teachers
345. Learning Strategies for Problem Learners
346. Making Sense of Whole Language
347. English as a Second Language: 25 Questions and Answers
348. School Choice: Issues and Answers
349. State Academies for the Academically Gifted
350. The Need for Work Force Education
351. Integrated Character Education
352. Creating Professional Development Schools
353. Win-Win Discipline
354. A Primer on Attention Deficit Disorder
355. Education and Welfare Reform: The Story of a Second Chance School
356. Using Computer Technology to Create a Global Classroom
357. Gay Teens at Risk
358. Using Paraeducators Effectively in the Classroom
359. Using Captioned TV for Teaching Reading
360. Implementing the Disabilities Acts: Implications for Educators
361. Integrating the Trans-National/Cultural Dimension

Single copies of fastbacks are $1.25 ($1.00 to Phi Delta Kappa members). Write to Phi Delta Kappa, P.O. Box 789, Bloomington, IN 47402-0789, **for quantity discounts for any title or combination of titles.**